Rough Field Notes

70

BTA-0054/010 (70)

8 1 Marbles ①

make a lucky ① rose to welcome the ye'ix. An old 'goes out & around the town telling everyone that ye'ix has passed ~~so~~ someone to earth, he has become heavy he does not enter the houses. In a little while he goes & enters the houses, saying, "I wanta hear you got a dance." He summons all the people to it & wanta's house. The oublimsta in the house get out, all the shusuit come in. There is the usual beating of time 4 times, then the hosut man dances & sings his song, which has been brought to him by the ye'ix. Everybody 3 times a shusuit dance has a ye'ix to come. S's brother having finished his song, the singers have learnt it &. Sol'd the altar & a, they sing it forth happily, all hands. Then some man brings in a stick, unimportant what it may be, a ~~so~~ bap'l w'l a, prepared long ago ~~by the giver of the show~~, ~~t's'ta it is~~ and kept & borrowed for the occasion along with a drum (it is nobody's business to beat this, anyone will do) and t's'ta beat sticks. Then the singers & everybody sings & S's brother dances, not wearing masks, but with blackened face & body. When finished he sits down & another will dance. So on till all who can dance

1273
1) ~~adj~~ at·lipotlan

and willing to dance have done so. Then they take out the (Capivalla). Then they all have some food provided be the parents of the person giving the spread. Then a ① stands up & talks, he tells everyone to take care, not to spoil the busint business by too much talk, or by letting out their information to the uninitiated. There are 4 of these ①'s who have power corresponding to the 4 Supreme governors of the Bhuvent up above, it is their business to look after things.

1275

① mɔ ŋa | kɔɔ | = papa

② hus | kl̥ ɔ̀ nst | nàn | ɔ nsla =

③ ɔɔn | kafɔ̀ fa

ɣ ɛ ɹ x = like a doll

smailotty.

~~smailotty~~ sum/hal'pɛla/, the sun is the father of the people, Algonkians + co are sort of powers up aloft (sunbalolta) is often called ①, or if sung to is smai/ai/hila.

Before coming down all people stopped in mushwalnaista or ③ ~~Pleiades~~, + from there came down with stalt + mh, names. ③ gave life + sent the people down. ③ made all (suit), all objects, all birds etc, fashioning the plumage, shape + colour of each. All these are his children, because he made them. S knows that the sun never leaves ②, so believes that ~~the~~ ② must go along with the sun on its travels. A dead man has 2 souls, one ~~his~~ goes down below where people are exactly like us, except that a shell present becomes a large one to them, + they have a different ~~life~~ language. The humanoos + one part goes up aloft.

1717

Some of the first people came down on the steam

The first people ranged around looking for a good place to settle & often saw strange thing. S's a paternal ancestor, went far to the north, seeing many things en route, first a vessel which he stored up in his memory, & finally a house in which a raven family lived, all of copper. He got t kwala thereby. Now if S's son performs sisauk business, he uses a mask showing a raven and a weasel, anything unusual that was seen. A man using a strange thing ~~to getting it becomes t kwala~~ gets power from it & becomes t kwala. An unknown doctor is an a'ft kwala. Sometimes a person gets a name from the strange thing he has seen. Such a name is not a skusint name, but a sisauk name". Often he gets a dance too. Then he tells the carpenter to make a mask in secret of what he has seen, & he ~~then~~ tells ~~a few of his friends then when he sees~~ the tyee what he has seen, also he tells the sing-men, who ~~are~~ are the same for sisauk & skusint. This is a little before he prepares to return. ~~Always he has a house of his own in company with the chief's first & he tries to make one like it.~~ This is done at such a

1279

1) from the neighbouring towns.

2) ~~dur~~ dub dubq albaiyc

3) ~~kotto~~ kolo|t a n·y| a thousand loaves delivered from s's mother.

do so then stabs him on the back, he comes to life to proceeds to haul the crystal (in reality his own) from his stomach. Then he proceeds to throw this, in theory, to the young man, who often blinks inadvertently. ~~When he does he~~ Many people know it is all false. In the while someone, it does not matter who, keeps sloshing & spitting cold water over the novitiate face. This strengthens him. Then 'hunatz produces a stone from his stomach again, & the ritual is again done, this is repeated 4 times. When finished 'hunatz takes the return of his stones to his stomach. At the beginning of each spasm of stone throwing the 'hunatz stops the stick beating. When the hunatz has patched up his person guts, he tells the 2 men sitting on either side of the novitiate, irrespective of whom they may be, to lie down to rest as a slot (1) for the novitiate, they lie down near his feet. Then the hunatz ~~goes~~ gets up & says that he is going to ~~throw the~~ get the ye'ixe for the last. 'hunatz goes walking around the room sunwise & suddenly dashes down & pretends to catch it. It squeaks, squirms in the pleated of goat & pear includes

1289

Note. In the old days anyone opening a sweat business in an unmitigated vice hammered & somehow killed by the bunsit policemen.

in her hands, ~~to be~~ & stick. When finished, the 4 men lying down near the novitiate feet ask him, "Do you know that what we call ~~sad~~ sint hose, we make ourselves of sticks & bladders." If he denies all right, but sometimes he says "Yes." Then he is asked who told him, probably some old man & knew more than he should have. In that case the novitiate tells his name & he is soon ~~brought~~ initiated into the spirit game. Then the lad goes a little to one side & the sing men come in & sit down. The father of the lad gets up & opens the story of the lad's name ~~he shows~~ ~~he obtain~~ & his bulusta, which may be that of any spirit people. He also tells where the lad's birthplace may be. Then the people all leave.

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